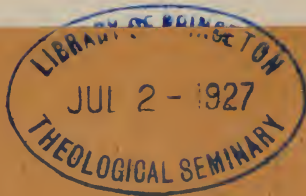
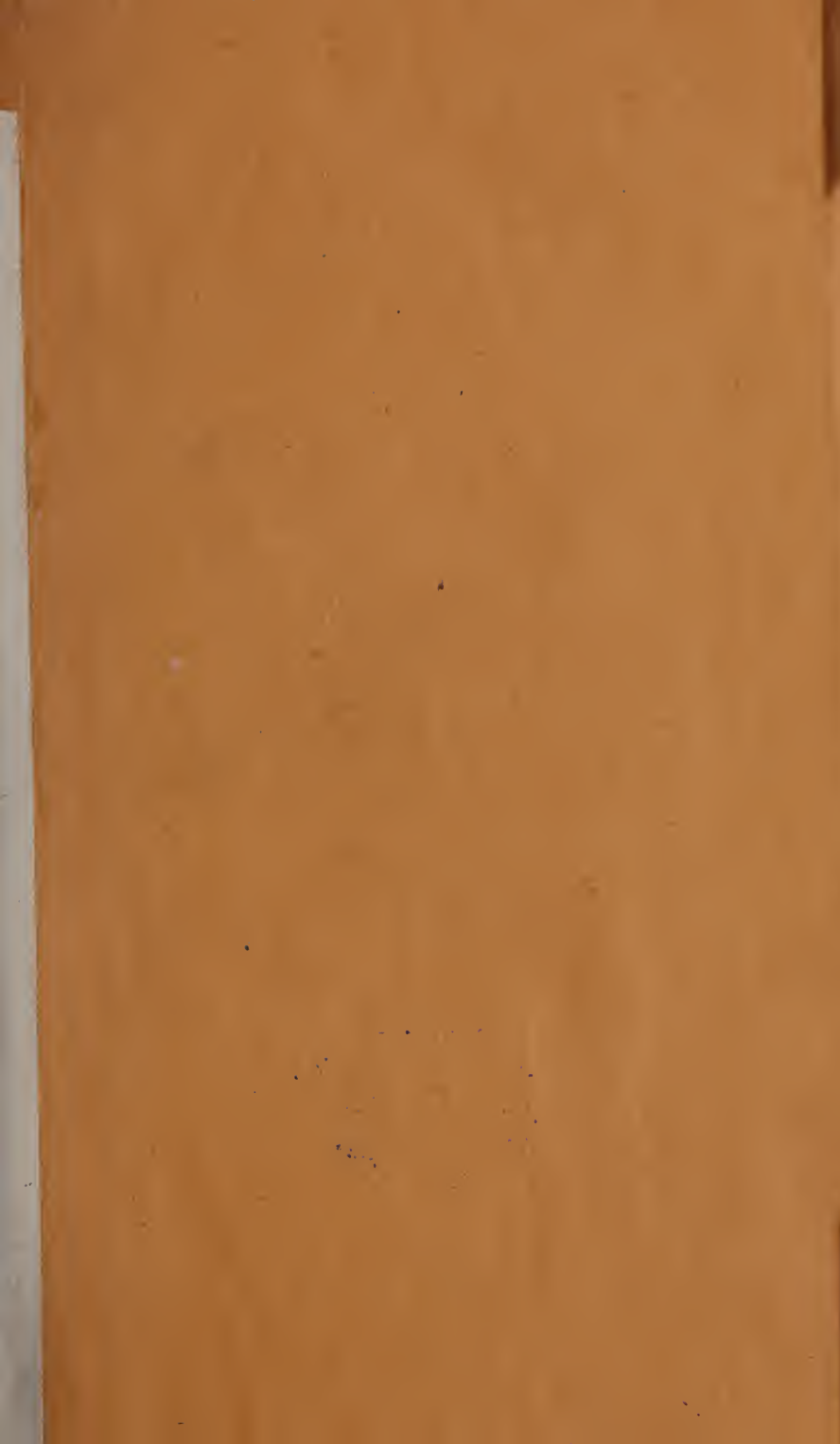


Discarded



Division I

Section 7





Digitized by the Internet Archive
in 2015

THE

MASSACHUSETTS

Baptist Missionary Magazine.

VOL. IV.

DECEMBER, 1815.

No. 8.

dropped in the volume
FOREIGN INTELLIGENCE.

No intelligence has been received from Brother Judson at Rangoon, since our last number; but "PERIODICAL ACCOUNTS," and MAGAZINES, up to July last, have been received from England, by the Editor. Although these publications contain much interesting matter, they furnish nothing later from India, than what has already been communicated. We were in hopes of receiving letters direct from Brother Judson before this; but there having been no arrivals from India since the peace, our longing expectations have not been gratified.

From the last number of the "Periodical Accounts," we extract the following from Mr. Judson's letters to the brethren at Serampore.

B I R M A H.

RANGOON.—At the close of 1813, Mr. Judson, having arrived at Rangoon, writes thus to Mr. Ward:—"It is a subject of daily thanksgiving with us, that we have been brought hither. But we dare not boast of to-morrow. We feel, that it is infinitely easy for God to leave us to be discontented, and forsake our post. We, therefore, beg your prayers, that when tribulation or persecution arises, we may not fall away. Mrs. Judson seems to have health better than before her arrival."

Brother Felix Carey, in a late interview with his Burman Majesty and the Prince, was received with much kindness, and was promised the expenses of his journies and voyage from and to Rangoon.—He sat with the king and prince several hours,

E E

conversing on different topics, and took the liberty of suggesting, in a cautious manner, several things by which the empire might be improved. His Majesty asked why the Christians in connection with us did not worship images like the Portuguese. Brother F. quoted a sentence from the Burman writings, and hinted the impossibility of forming an image of an invisible spirit. His Majesty, addressing himself to his courtiers, said, "He is right." He gave our Brother a gold medal, with an honorary title, and suggested, that if Brother Felix would wear the Burman dress, he would present him with several suits of rich apparel: this he declined, assuring his Majesty, that he was ready to serve him on all occasions, but that he could not change his dress, nor his religion.

In *February*, Mr. Judson writes thus to Brother Felix Carey, then at Serampore.—"We have all been well since you left us, are comfortable in Roger's house,*—and going on in the old way. The Dahlah-myoo-Thoogyee was lately beheaded in the street by an assassin, who, it appears, was employed by his steward. All concerned in the conspiracy have been taken. The Viceroy has been on his boats a few days, and has just moved a little from the town. Instances of robbery frequently occur—some very daring. Seven robbers were lately cut in pieces at the place of execution. What a world sin has made! How precious the gospel of peace!"

In *March*, Mr. J. writes to Dr. Carey :—"Since your son left us, we have, till lately, occupied a house within the walls, on account of the danger which was apprehended from robbers. A week ago, we were driven back to the Mission-house, by a dreadful fire which has laid the whole town in ashes. It commenced about nine o'clock A. M. in the suburbs, and in the course of the day, swept away almost every thing within the walls. The ruin is said to be more complete than that of the last fire. The government houses, the Portuguese church, and every building which escaped the last fire, are now destroyed. The king's godown, in which the Mission-press was deposited, and only a few houses in the range of the godown, are preserved. How remarkable the providence, that the little section of the town which contains this invaluable deposit, the press, remains amid the general ruin! especially, when we consider, that in the last fire, this godown was consumed. We succeeded, in the commencement of the fire, in removing every thing out to the Mission-house, grateful that we were distinguished from all around us, in having a comfortable retreat from the devouring element."

* This house is situated in the town, in which our Brethren had taken refuge from the fear of robbers, the Mission-house being out of Rangoon.

From Brethren Judson and F. Carey, to the Brethren at Serampore, April 27.—"The time elapsed since we wrote last has been so very short, that little has transpired worth our mentioning.

"It is very probable Government will send Brother F. Carey up to Ava in the brig.* He expects to leave this for the Capital in the course of twenty days or a month. Mrs. Carey and child accompany him. The press also goes up. The cow pox has succeeded, and is doing extremely well."



ANNUAL MEETINGS OF THE BAPTIST DENOMINATION IN LONDON.

Extracted from the English Baptist Magazine, for July, 1815.

June 21, 1815.

THREE years ago, we recorded the opinion, expressed by the pastors of sixty-one of our churches, "that a more general union of the Particular (or Calvinistic) Baptist churches, in the United Kingdom, is very desirable." Those who have attended the meetings in London, during the present month, have beheld, and enjoyed the delightful effects resulting from the attempts, which have been since made to attain so important an object. The meetings, which were numerous attended, exhibited strong proofs that a UNION OF HEART was felt by a greater number of our ministers, and persons of our different congregations, both in town and country, than have, perhaps, met together in London for a hundred and twenty years. A remarkable spirit of devotion pervaded these assemblies. All the brethren who were engaged, either in preaching or in praying, gave evidence that their minds were deeply imbued with the constraining love of Christ, impelling them to an entire consecration of heart and life to his service; and the pleasurable feelings which were, by these means, excited in the minds of those assembled, would lead to the conclusion, that they were all of "one accord in one place;"—that they were, indeed, "of one heart, and of one soul."

We proceed to give an account of the various meetings, in as full and detailed a manner as the limits of our work will allow.

The first meeting for prayer, and an address, was held on Tuesday evening, June 20, at Carter Lane meeting. Dr. Ryland, of Bristol, preached from Psalm cxxxvii. 6, "If I prefer not Jerusalem above my chief joy." Brethren Anderson, of Dunstable, Steadman, of Bradford, and Ivimey, of London, engaged in prayer.

* It will be remembered that they all went in this brig, and that she was upset in a squall, and Mrs. C. and child drowned.

BAPTIST ITINERANT SOCIETY.

A NUMEROUS meeting of the subscribers and friends to this society, was held at the New London Tavern, Cheapside, on Wednesday morning, June 21st, at half-past six o'clock. A report of the proceedings and success of the society in the past year, was read. The several resolutions were moved and seconded by the Rev. Messrs. Dyer, Shenston, Palmer, Steadman, Innes, Hoby, Upton, and Pritchard; who, in a very eloquent and impressive manner, expressed their conviction of the importance and utility of the institution, not only from the report then read, but also from their own personal experience and observation. It was unanimously resolved,

1. That, in the opinion of this meeting, "the Baptist Society in London, for Itinerant and Village preaching," is eminently entitled to encouragement and support, its design being to confer the greatest benefits on our *own* countrymen, by diffusing the knowledge and influence of evangelical truth in Great Britain, and the means it employs being calculated, under the blessing of God, to accomplish these great and benevolent objects.

2. That the thanks of this meeting be given to James Pritt, Esq. the treasurer; Mr. William Gale, the secretary; and the gentlemen who compose the committee, for their attention to the concerns of this society.

3. That the thanks of this meeting are due, and are hereby presented to the ministers who are engaged, under the patronage of this society, in itinerant and village preaching.

4. That the situation of the inhabitants of the Scilly Islands peculiarly demands the benevolent attention of their fellow-subjects in England; and this meeting earnestly entreat the friends of religion in general, and the Baptist Denomination in particular, to enable the society, by their pecuniary aid, to carry on the exertions that are now making in the Scilly Islands, as well as in other parts of Great Britain.

5. That the thanks of this meeting are due to the Rev. Messrs. Upton and Keeble, and their congregations, for the collections made by them on behalf of this society, who have thereby set an example, which, it is hoped, will be generally followed by the ministers and congregations in our denomination.

6. That the thanks of this meeting are due to the ministers, who have addressed this meeting, for the interesting communications made by them, respecting the advantages that have resulted, and are likely to result, from the exertions of this society.

BAPTIST MISSIONARY SOCIETY.

THE services commenced on the same day, at 11 o'clock, at Spa-fields chapel.

Brother Hinton, of Oxford, preached from Revelations, iii. 7, 8; "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word. and hast not denied my name." Brother Cox, of Hackney, brother Lister, of Liverpool, and the Rev. Mr. Briant, of Nottingham, (now supplying the chapel) engaged in prayer.

In the evening, at six o'clock, the congregation again assembled at Sion chapel. Brother Birt, of Birmingham, preached from Ephesians, iv. 13, "Till we all come in the unity of the faith." Brother Innes, of Edinburgh, and brother Fisher, of Liverpool, engaged in prayer. The hymns were read by Dr. Rippon, Shenstone, Waters, Ivimey, and Brooksbank.

The report of the present state of the missions, read by Dr. Ryland after each of the sermons, was of a very encouraging nature. The introductory statement of the origin and progress of the Society, contained an allusion to the death of some of its first and firmest friends. "During the last year, and since the last Annual Meeting, the Society has been deeply afflicted by the death of two of its most able friends and directors. The names of Sutcliff and Fuller were long associated in conducting the affairs of this Society. *They were lovely and pleasant in their lives, and in their deaths they were not (long) divided.*"

The report was arranged under the following heads, 1st. Missionary Stations. 2d. Native Preachers. 3d. Schools. 4th. Translations of the Scriptures. 5th. Pious Soldiers.

The appearance of things at Serampore and Calcutta is that of a well cultivated garden. Those who were acquainted with the state of religion and morals in Calcutta thirty years ago, cannot fail to observe, how very different is the condition of that city since the establishment of the Baptist Mission.

We can do no more than give the following extracts:

"The progress the gospel has made in the capital of British India, the Emporium of the East and the seat of Oriental Literature, is highly gratifying. The Missionaries say, "To take a general view of Calcutta, at the present day, and look back, merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders. It is no novelty now to see a Bible upon an European's table, or for a Hindoo or Mus-

sulman to read and admire that blessed book ; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great.

“ At Calcutta,” (they add) “ much has, this year, (1814) occurred of an encouraging nature. From what has already been said, you will perceive, that it is the scene of the labours of several of our native brethren. Sebukrama, Bhagvut, Neeloo, and Kanta, labour constantly there in Bengalee, and our brother Leonard preaches in English at the Fort, and occasionally at other places. Meetings for prayer, in various parts of the capital, or for more public worship, occupy every night in the week ; and, within the last two or three months, brother Leonard has been called to preach on Wednesday evenings, at a house on the opposite side of the river. The number added by baptism, this year, to the united churches of Serampore and Calcutta is sixty-one, and we have much reason to bless God, for the spirit of harmony and christian love which seems to pervade the whole body.”

“ On January 22d, at Serampore, was baptized Jabez Carey, the third son of Dr. Carey, and, on the 30th, at Calcutta, Rayamuni, Rama Govinda Choudhoorec, Jugu-Mohuna, Dasa Kalee-Churuna, Dasa Rama Nidhigosha, Lala-Muhumuda, and Mrs. Scott. The first four are Hindoos of pretty high cast : Rayamuni’s ancestors were honoured by several Mussulmen nabobs with titles of dignity, and had large jaghires of land assigned them.”

There are meetings every night in the week at Calcutta, at the chapel and at the houses of friends in different parts of the city. Dr. Carey, in addition to his labours as professor of four languages in the college ; compiling grammars, or dictionaries, in five languages ; translating the scriptures into several ; and preaching in his turn at the chapel on Lord’s days ; conducts a conference on Tuesday evening, and receives inquirers, and gives advice to any members of the church who wish to call upon him on a Thursday evening.

After stating the advance of the native preachers in the knowledge of the gospel, and in that conduct which adorns it, it says of those who reside at Calcutta : “ The labours of the native preachers are indefatigable. It would take a whole day to do justice to a week’s work of these men. Sebukrama preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvut preaches at eleven, in and about the town. Neelo, at about ten ; and Manik at six. The brethren Jahans, Carthano, and Petruse, speak occasionally in other quarters of the city. The first four brethren preach regularly during the week in forty-seven different houses, and are invited to

many more, but their time does not admit of their accepting these invitations."

The effects produced by the Holy Scriptures on some persons of the Writer cast, *who, by reading the Bible alone*, without the instruction of any missionary, had embraced christianity, are truly astonishing. Three of these, out of six, who were baptized, have nobly sustained all opposition for Christ from their connections, who are highly respectable in the opinion of the world. The others, not able to stand against the reproaches of the world, have gone back to idolatry, yet, of these, one was secretly returning, and visiting his brethren. The first three, who are men of superior information, labour, in a still and quiet manner, to make known the gospel to their countrymen. Tarachund, who lives at Chinsurah, says, "I have here *four men who learn and hear the word of our Lord, one or more are desirous of baptism.—I have a house here ready for a church, where I wish to receive the ordinance of the Lord's Supper with the brethren:*" and, speaking of the bearer of his letter, who was an excluded member, he adds, "try him, exhort him, and be indulgent towards him, for the sake of our Saviour."

The Schools in Bengal amount to about twenty. Mr. Jabez Carey, who is gone to Amboyna, has the superintendance of forty-two schools. The missionaries have determined to pay increased attention to schools for natives, and have adopted some excellent regulations for conducting and superintending them. They say, "So much does the utility of schools seem to have commended them to the minds of men in general, that many who do not warmly support missions, would gladly encourage schools."

The number of Pious Soldiers increase. In the fort at Calcutta, through the indulgence of the Colonel, Adjutant, and Serjeant Major, the 24th Regiment have a place set apart in the public barracks, in which they hold meetings for worship every morning and evening throughout the whole week. The church consists of near ninety members. They say, "Religion may truly be said to flourish where Satan once ruled without the shadow of opposition, and where the vilest practices were carried on in the face of open day without a blush."

This regiment has lately removed to Digah, where the brethren have erected a place of worship with bamboos and rushes, capable of containing 300 persons, for *eight* pounds. There is a church also in the 14th regiment at Berhampore, and several young men in the 66th Regiment, at Calcutta, are under serious impressions, and it is expected a church in this Regiment will soon be formed.

The congregations were unusually large and attentive, and the collections amounted to £336.

BAPTIST IRISH SOCIETY.

ON Friday morning, 23d, the subscribers and friends of this Society breakfasted at seven o'clock, at the New London Tavern, Cheapside. The chair was taken at eight o'clock, by Joseph Butterworth, Esq. M. P. Brother Penny, of Portsea, began by prayer. The first annual report was read by the secretary, Mr. Ivimey, which contained "a simple narrative of facts, as to the manner in which the committee had attempted to carry the designs of the society into effect according to the second Rule, viz. *That the principal objects of this Society, be to employ Itinerants in Ireland, to establish Schools, and to distribute Bibles and tracts either gratuitously, or at reduced prices.*"

It appears, from the report, that this infant Institution already employs two itinerants, Mr. Isaac M'Carthy, in the county of Westmeath, and Mr. Robert Dunlop, in the county of Sligo. They have also agreed to employ Mr. Hamilton (late of Youghall, but now chosen to assist Mr. Richards, of Cork, who is very old) in the vicinity of that large city. Mr. M'Carthy has baptized ten persons at Thurles, who are formed into a church, over which he is ordained pastor,—the first Baptist church formed in Ireland since the close of the seventeenth century.

The account of schools for teaching the native Irish, and of persons employed to read the Irish Testament, was of the most encouraging description. There are sixteen evening schools, for which the society pays for some 2s. and for others 2s. 3d. per week ! Sixteen sabbath readers receive each about the same sums. There are ten day schools, for which the masters receive twenty guineas each per annum. In all the schools there are about 1000 adults and children. Some of the Roman Catholic masters have already publicly renounced popery, and some, at first employed as sabbath readers, are become masters of day schools. There are two worthy men, of good abilities, for reading and explaining the scriptures, who go from place to place reading the Irish Testament ; the effects of which, upon the minds of some of the darkest part of the population, are truly surprising. We shall extract some of these facts for the next number of our work. The permanent annual expense already incurred by the society, amounts to 700*l.* The donations last year amounted to 670*l.* 19*s.* 3*d.*, and the subscriptions to 103*l.* 19*s.* making a total of 774*l.* 18*s.* 3*d.* The friends to Ireland, in Liverpool, sent the society, by brother Fisher, 130*l.* 16*s.* 3*d.* collected by him in that town.

The following Resolutions were passed unanimously.

1. That the report, now read, be approved and adopted, and circulated at the discretion of the committee.
2. That the society cordially approve of the measures employed for teaching the Irish language in those counties where

it is the prevailing speech : and recommend it to the committee, that the number of school-masters and readers of the Irish scriptures be increased.

3 That the cordial thanks of this society are due, and are hereby presented to the corresponding committee in Dublin, particularly to W. Allen, Esq. the Treasurer ; to the Rev. J. West and J. Purser, jun. Esq. Secretaries ; and that they be requested to continue their valuable services the ensuing year.

4. That the thanks of the society be presented to the committee for the manner in which they have conducted the business of the society since its commencement ; and that the following gentlemen be the committee for the ensuing year :

Chapman Barber,	Thomas Mason,
Anby Beatson,	Thomas Mitchell,
B. Chandler,	William Napier,
William Cuzens,	John Penny,
Edward Deane,	Richard Pereira
John Gale,	Samuel Rixon,
John Haddon,	Nathaniel Robarts,
Joseph Hanson,	Richard Snell,
Job Heath. Jun.	John Sweatman,
T. G. Kipps,	I. Wallis,
John Marshall,	Samuel Watson.

5. That, in order to meet the views of subscribers who may wish to promote the circulation of the scriptures, and the support of native Irish schools *exclusively*,

It be resolved, That the subscriptions for the above objects shall, in future, be kept separately from the contributions for the general purposes of the society.

6. That the cordial thanks of this society be presented to the committee of the British and Foreign Bible Society ; of the Hibernian Bible Society ; of the Edinburgh Bible Society ; and of the Religious Tract Society, for their liberal donations in aid of the objects of this Institution.

7. That the cordial thanks of this society be presented to the Rev. C. Anderson, of Edinburgh, for his pamphlet entitled " A Memorial in behalf of the native Irish ;" by the publication of which, and the handsome manner in which he has introduced this society, he has rendered essential service to the Institution.

8. That the cordial thanks of this society be presented to those ministers and others, who have procured for the society congregational collections and annual subscriptions, or the assistance of auxiliary societies.

9. That the cordial thanks of this society be given to W. Burles, Esq. the Treasurer, for his constant attention to the concerns of the Institution, and that he be requested to accept the same office for the ensuing year.

10. That the cordial thanks of this society be given to the Rev. Joseph Ivimey, the Secretary, for the very essential and unremitting services he has rendered to the society, and that he be requested to accept the same office for the ensuing year.

11. That the most respectful thanks of this society are due, and are hereby presented to Joseph Butterworth, Esq. M. P. for the able manner in which he has conducted the business of this meeting, and for the various ways in which he has promoted the prosperity of the Institution.

The above resolutions were proposed, and seconded by the following ministers, viz. Saffery, Dr. Ryland, Palmer, Steadman, Lister, Fisher, Dyer, Wood, Birt, Cox, and Newman; also, by the following gentlemen: J. Allan, Esq. Joseph Taylor, Esq. of Trinity College, Dublin, Charles Dudley, Esq. and John Steele, Esq. of Philadelphia.

It is impossible to describe the effusions of ardent and benevolent zeal manifested by all who addressed the meeting. The relation given by brother Palmer, of a six weeks' tour in Ireland, from which he has just returned, produced a powerful effect. The deplorable condition of our fellow subjects in Ireland, and especially of the 1,500,000, or 2,000,000, of the native Irish, who use the Irish language, has, at length, excited the compassionate feelings of British Christians! It was extremely pleasant to hear gentlemen of other denominations express their approbation of the principles of the society, and their determination to support it. Presbyterians, Methodists, both Calvinistic and Arminian, and Quakers, have pledged themselves to assist; particularly in the objects of reading, and circulating the *Irish scriptures*, and the establishment of *Irish schools*. One gentleman present proposed the translation, into Irish, of some of the Broad-Sheet Tracts, circulated by the Religious Tract Society, that they may be pasted in the cabins of the poor Irish, and thus these silent monitors, through being read by the children, may be "perpetual cabin preachers," or their "domestic chaplains." This gentleman offered to give the society 5,000 copies; presented it with a donation of ten guineas, and promised, if the receipts, in any future year, should not meet the expenditure, that he would give a second donation to the same amount. Mr. Steele, of Philadelphia, (a native of Ireland,) promised an annual subscription of ten pounds as long as he lived, and promised to get on his return to America, a handsome sum to aid the operations of the society. Brother Weare, of Ipswich, addressed the meeting, with a design to stir up the females present, to assist the Institution; as did also the worthy chairman. Some of these left the room, expressing their design immediately to attempt forming a *FEMALE Auxiliary Society* in London. In short, all hearts and all hands were apparently consecrated to God, to do every thing within their power, by their prayers,

their money, and personal exertions, to promote the prosperity of the society. The amount of subscriptions, donations, &c. received for this society, during the week in which the meeting was held, amounted to about 150*l*.

The subscriptions, &c. received from the commencement of the society, account of expenditure, &c. will be printed, and appended to the report, and also in this Magazine.

Thus ended the last, and, in the opinion of many, the most interesting of all the very delightful annual meetings of the Baptist Denomination which have, within these three years, been held in London. We most sincerely congratulate our churches on the many tokens of the divine approbation, which, in the midst of circumstances of great affliction, continue to attend them. During the last year, their hearts have been painfully exercised on account of the heavy loss experienced by their young brother Mr. Felix Carey, through the distressing event, which deprived him, in a few minutes, of his wife and children, and the society of a large amount of property. The deaths, too, of the venerable fathers, Sutcliff, and Fuller, cast a silent gloom over those meetings, which had been formerly animated by their presence, their prayers and their counsels. Without presuming, we think, it may be justly concluded, that in the annual meetings this year, the presence and blessing of our exalted and omnipresent Lord, have been enjoyed, according to his promise, "LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

The ministers appointed to preach the sermons next year, are Dr. Rippon, of London, and Mr Roberts, of Bristol; in case of failure, Mr. Jarman, of Nottingham.

HOME INTELLIGENCE.

REMARKABLE ADDITIONS TO THE GREAT OGEECHEE CHURCH, IN GEOGIA.

And the Lord added to the church daily of such as should be saved.

The following Extracts, furnished by the Rev. Pastor of the church, George D. Sweet, and forwarded to the editor by the Rev. William B. Johnson, of Savannah, were expected at an earlier date; but their importance will furnish an apology, if any is necessary, for their insertion at this late hour. ED.

EXTRACT, &c.

Fifth Lord's day in May, 1812.—A memorable day in the annals of the great OGEECHEE Church—the divine presence was manifested—the glory of the Lord shone round about us, and saints and angels rejoiced. May our hearts be inflamed with love and gratitude to our God, for his goodness and mercy in pouring out his Spirit upon this barren land.

According to appointment, our beloved brethren, Rev. William B. Johnson, pastor of the Savannah church, and Charles O. Screvin, of the Sunbury church, attended, to assist in setting apart our brother George D. Sweet to the pastoral care of this church.

The sermon was preached by brother Johnson, from Matt. xviii. 15, 16, 17. In the discussion of which, he clearly illustrated the nature and government of a gospel church; treating the subject, so as to engage the most solemn attention from a numerous audience:—it was peculiarly adapted to the occasion; and the church in particular were deeply interested and edified. At the conclusion of the sermon, Brother Johnson interrogated the candidate, as to his faith in the doctrines and ordinances of the gospel, and his views in engaging in the ministry: to these questions satisfactory answers were given.—The candidate was then asked whether he was willing to take the oversight of the church, and the church, whether they were willing to receive him as their pastor: which questions were answered in the affirmative. The throne of grace was then addressed by Brother Johnson in behalf of the candidate and church, the Holy Spirit through him making strong intercession; after which he presented the sacred scriptures to the candidate, who received them with an earnest supplication that God would write them on his heart.—Brother Screvin then delivered an affectionate charge to the candidate. These services being ended, the multitude proceeded to the great Ogeechee river, where, in obedience to the command of our exalted Redeemer, *seventy-six* hopeful subjects, upon a lively profession of their faith, were buried with Christ in baptism.

After the administration of the ordinance, the congregation returned to the meeting-house, where the pastor, in behalf of the church, gave the right hand of fellowship to the newly initiated members. The Lord's Supper was then administered by Brother Screvin, which concluded the solemn service of the day.

Fourth Lord's day in June, 1812.—The ordinance of baptism was this day administered to *seventeen* subjects.

Fourth Lord's day in August, 1812.—After prayer to the great Head of the Church, and a word of exhortation to the subjects, who presented themselves this morning for baptism, having been previously examined and received, the congregation proceeded to the water-side, and the ordinance was administered by the Pastor, to *forty-seven* subjects. The congregation then returned to the meeting-house, and after divine service, the baptized members received the right hand of fellowship from the Pastor, in behalf of the church, and were admitted to the privilege of membership. Thanks be to God for his unspeakable gift.

Second Lord's day in November, 1812.—The church met this morning, and the Lord condescended to manifest his presence in much love and mercy. After prayer and an address to the subjects, upon the nature and importance of the ordinance they were

about to receive, the congregation proceeded to the water-side, where *forty-four* subjects were buried in baptism. It seemed as if the heavens were opened, and the Holy Spirit descended, and many went on their way rejoicing.

Second Lord's day in February, 1813.—The church assembled this morning, and the Lord made one in the midst of us; some of the subjects who had been previously examined, appeared, to receive the ordinance of baptism: after prayer, and a word of exhortation, the congregation proceeded to the water side, where *twenty-two* subjects followed Christ into the liquid grave, and we trust arose with him to walk in newness of life. Verily the Lord is pleased in an especial manner to honour his ordinance, when administered according to his holy word;—the Spirit descended, and revived the souls of many. O may that happy time soon arrive, when we shall all see eye to eye!

Second Lord's day in May, 1813.—This day after divine service, and an appropriate address to the candidates for baptism, the congregation proceeded to the river-side, and the ordinance was administered to *twenty-eight* subjects. The members then returned to the meeting-house, and after an exhortation to watchfulness and prayer, and the faithful discharge of every duty, the right hand of fellowship was given to the newly baptized members, and they were admitted to all the ordinances and privileges of the church. O thou great Shepherd and Bishop of our souls, carry these tender lambs in thy bosom, that they may be secure from the adversary—continue to bring stray sheep into thy fold, and O in mercy lead thy flock which thou hast gathered together here, into the green pastures of thy love, that they may feed upon the marrow and fatness of thy word and ordinances, and grow strong in the Lord, and in the power of his might.

Fourth Lord's day in August, 1813.—This being the day appointed to administer the ordinance of baptism, after divine service, the congregation proceeded to the water-side, where *sixteen* subjects professed a good profession before a multitude of witnesses, who appeared deeply impressed upon this solemn occasion. Blessed be thy holy name, O our God, for the repeated manifestations of thy love to thy little Zion, preserve us from the evil one, and let thy Spirit and Word be our light and guide in our travels through this wilderness.

Third Lord's day in February, 1814.—This morning, after prayer, and an address to the candidates, *fifteen* followed the Redeemer in baptism: Grant abundant grace, O Lord, to those who have named the name of Jesus, that they may be studious to depart from iniquity, and in all things adorn the doctrine of God our Saviour.

First Lord's day in May, 1814.—Having had a call to preach on the Island of St. Catharine, sometime ago, the Lord was graciously pleased to pour out his Spirit, and this morning the

Lord opened the hearts of many, who gave strong evidences of converting grace ; the ordinance of baptism was administered to *twenty-eight* hopeful converts, and a little church was planted here, after much opposition.

Third Lord's day in August, 1814.—The ordinance of baptism was this day administered to *five* subjects. It was a comfortable season—the Lord refreshed our spirits, and enlivened our affections—the word seemed to have free course. O Lord, make it effectual to the awakening souls from the sleep of death, and carry on thy work with power among us.

Second Lord's day in November, 1814.—This day the ordinance of baptism was administered to *eleven* subjects, all of whom gave a most lively and affecting relation of the way in which the Lord had led them ; so clear was their experience, that it was hardly necessary to ask them a question ; and the church were in tears the greater part of the time. “What shall we render unto the Lord for all his benefits.”

We received from time to time, previous to my ordination, a number of subjects, and called Brother Screvin to administer the ordinance, viz.

Third Lord's day in August, 1811,	baptized by Br. Screvin	9 sub.
Second	„ October, „ „ „	7
Third	„ January, „ „ „	34
Second	„ February, „ „ „	45

Your affectionate brother in the blessed Jesus,

GEORGE D. SWEET.*

REVIVAL OF RELIGION IN ALSTEAD, N. H.

Communicated in a letter, dated August 12, 1815, from the Rev. Mr. Higbee, to the Editor.

Very dear Brother,

I FEEL it to be a duty which I owe to God and to his people, to give a short account of the work of divine grace, which has been wrought amongst us of late in this town, in the conversion of sinners to God.

This work began in a small village in the west part of the town, some time in December last, and it has been principally confined to the same neighbourhood ; but there have been a few cases in the

* The Rev. Mr. Sweet is one of the ministers proscribed by the Rev. L. Beecher, as being unqualified to preach the gospel. If the 10 whom he allows to be qualified, shall have more seals to their ministry at the great day of accounts, they will appear to have been greatly prospered in their labours.

different parts of the town, and some in Walpole. A small number of brethren and sisters, had for some time met on Lord's day evenings for religious conference, which they continued under many discouraging circumstances, hoping, though with much trembling, that they should see the glory of God. At one of the meetings, a man about forty years of age happened to be present, who, on his return home, began to inquire in his thoughts, what it could be that should induce these people thus to meet together? He seemed to be answered, that it was religion; and that this religion must be a divine reality, and that he was destitute of it. While thus meditating, the following words came with power to his mind; "Thou fool, this night thy soul shall be required of thee!" His sins were set in order before him, and a deep sense of God's justice in his condemnation, which filled his soul with inexpressible anguish and distress. But the Lord soon appeared for him, and gave him joy and peace in believing. At the next conference, he came forward, and declared what God had done for his soul, to the astonishment of all present, both saints and sinners. Many soon came in to see and hear, and a number became impressed, and thus the work began.

Those who were first sharers in the work, were chiefly heads of families, who had passed the meridian of life; and some of them had arrived to old age. But towards the last of March, the work appeared among the youth, when almost all in the neighbourhood were suddenly arrested, and that too without any extraordinary means. This work, though short, was powerful; for in about four days, the most of them were rejoicing in the God of their salvation. All unnecessary worldly business was suspended, and we might truly say, it was

"A young heaven on earthly ground,
"And glory in the bud."

The change produced by this good work, is very apparent. In those houses where God was not worshipped, there the morning and evening sacrifice is daily offered. Those who rarely if ever attended the publick worship of God, are now constant in the duties of the sanctuary. And those youths who were over fond of carnal diversions, now view them with abhorrence, and appear as much, or more delighted, in meeting for prayer and religious conference.

The special agency of the divine Spirit has been remarkably apparent in this work, almost to the exclusion of ordinary means. And if any have been honoured as the instruments of the work, it has been principally those who have been the subjects of it. The means have been weak, but the effect powerful. There was but a very little apparent opposition against this work, until some came forward and desired baptism. Since which it has not been wanting. The 18th of May was appointed by the church, for the

purpose of attending the ordinance of baptism. Previous to which, five had related their experience to the church. At this meeting, twelve came forward, and declared what God had done for their souls, and obtained the fellowship of the church. Brother Joseph Elliot then addressed a large assembly, in a well adapted discourse, founded on Ephesians iv. 5. *One Lord, one faith, one baptism.* We then repaired to the water, where Brother Elliot and myself baptized the above candidates, to the number of seventeen, all of whom appeared cheerful and solemn in following their dear Lord. This day, it is believed, will long be remembered by many. God grant that it may be with joy, and not with grief. Two of the above number had previously been members of the Congregational church. I have since baptized four more, making in all, twenty-one.

The sovereignty of divine grace has been marvellously displayed in the choice of those who have been the subjects of this glorious work. Some of all ages and classes, from twelve to about seventy years, have been called. The most of them had treated even the externals of religion with neglect, and some of them held it in the highest contempt. They are justly viewed as brands plucked out of the fire, and I have good reason to think they are universally converted into a belief of the doctrine of sovereign grace.

Were we to calculate on the perseverance and future usefulness of those young converts, merely from present appearance, our anticipations would be quite flattering; but when we consider the depravity and inconstancy of the human heart, and when we call to mind the many instances of departure from God, with which we have been acquainted, we seriously fear that some of these blossoms *will go up as dust*, and that our hearts will be made sad, by those by whom they have been made glad. May the great Shepherd of the sheep take these lambs in his arms, and carry them in his bosom, until he shall present them faultless before the presence of his Father, with exceeding joy.

I remain, dear Brother, your fellow labourer in the gospel of Christ,

JEREMIAH HIGBEE.

N. B. About 40 have entertained hopes.

MEMOIR OF THE REV. ANDREW FULLER.

[From the English Baptist Magazine, of July, 1815.]

MR. ANDREW FULLER, was born February 6th, 1754, at Wicken, a village in Cambridgeshire, seven miles from Ely, and about the same distance from Newmarket; in which village his paternal ancestors had resided from time immemorial.

His father, Robert Fuller, was a farmer: he removed in 1758 from Wicken to Mildenhall; in 1761, to Soham; in 1773,

to Bottisham until which time, his son Andrew assisted him in his business; and, in 1780, to Isleham; places at no great distance from each other; in each of which he rented a small farm, and at the last of which he died, in January, 1781, aged 58.

His mother, Philippa, daughter of Mr. Andrew Gunton, a farmer at Soham, is a member of the Baptist Church there, but has resided for many years at Kettering. She survives to lament his loss, but hopes to dwell forever with him in a better world. She had in all three children; two of whom are still living; viz. Mr. Robert Fuller, a farmer at Isleham, born in 1747; and Mr. John Fuller, a farmer at Little Bently, in Essex, born in 1748. They are deacons of Baptist Churches.

Mr. Andrew Fuller received an English education at the free-school at Soham. An opinion prevailed in the town, that he was more learned than his master. Though this might not be true, it contributed, in no small degree, to the respect with which he was treated by the inhabitants.

As this brief sketch will be followed by memoirs of his life, which are preparing by some of his oldest and most intimate friends, we shall pass over his early years; the manner of his conversion, which took place in November, 1769; his baptism in April, 1770; his joining the Baptist Church at Soham, under the care of Mr. John Eve; and the debates which took place in that church, and which terminated in Mr. Eve's leaving it in October, 1771. These debates were the occasion of his turning his thoughts to many of those subjects which afterwards occupied his pen.

Mr. Joseph Diver, a gardener at Isleham, a member and a deacon of the church at Soham, used, at the request of the church, to expound the scriptures every Lord's day. He was a man of considerable reading, and of great piety and prudence. The destitute situation of the church was however distressing, and occasioned no small uneasiness to our young friend, who looked forward with great anxiety to the time when they should again be blessed with a pastor. Under the pressure of this anxiety, as he was riding, on a Saturday in November, 1771, to a neighbouring village, his mind fell into a pleasing meditation upon Psalm xxx. 5, *Weeping may endure for a night, but joy cometh in the morning.* He was astonished at his flow of thoughts, and said within himself, "If I had any body to hear me, I do think I could preach." On his return his mother said to him, "You have often wished for a trade; if you will go to London, I have heard of a situation, which I think would suit you." Notwithstanding he had always been desirous of learning a trade, he now felt no inclination to fall in with his mother's proposal, but said he would take time to consider of it.

The next morning, as he was going to meeting, one of the members said to him, "Friend Andrew, brother Diver has sprain-

ed his leg, and cannot be at meeting to-day ; but he wished me to say to you, that he hopes the Lord will be with you !” He was a little surprised at this message, but still more when, after singing and prayer, Thomas Irons, the other deacon, said, “ Brother Andrew, will you read some part of the word of God, and try to drop some remarks as you go along ?” After some hesitation, however he stood up, and addressed the congregation for about half an hour, from that text upon which he had been meditating the preceding day. After this Mr. Diver invited him to speak again ; but not enjoying the same liberty as before, he discontinued his addresses till the beginning of 1773, when, in Mr. Diver’s absence, he spoke from Luke xix. 10. This time he spoke with very great liberty : the congregation listened with much attention ; and several young persons were impressed, who afterwards joined the church.

His talents for public speaking having now become conspicuous, he was called to the work of the ministry, January 26, 1774. The first sermon which he preached after this was a funeral discourse, for an elderly lady, at her own request, a member of the church.

On the third of May, 1775, he was ordained pastor. The Rev. Thomas Pilley, of Lutton, began the service ; the Rev. Robert Hall, of Arnsby, near Leicester, delivered the charge, from Acts xx. 28 ; and the Rev. John Emery, of Little Stoughton, near Kimbolton, addressed the people, from Gal. v. 13, latter clause.

When Mr. Hall, who had not been at Soham previously to this ordination, was near the town, he fell into conversation with one of its inhabitants, and asked him the name of it. The man replied, “ Soham.” Mr. Hall then said, “ There are to be great doings at Soham to-morrow, are there not ?” ‘ Yes,’ answered he, ‘ they are going to qualify a young man to give the sacrament. “ And pray,” said Mr. Hall, “ what kind of a man is he ?” ‘ A very good kind of a man,’ answered the other ; ‘ but he holds with predestination : what say you to that ?’ “ Say to that ?” replied Mr. Hall ; “ I have somewhere met with an old author who held the same sentiment : his name, I think, was Paul.” The man looked at him with some surprise, and said, ‘ I do think you are one of them.’

In 1776 he became acquainted with Mr. (now Dr.) Ryland, who then lived at Northampton, and Mr. Sutcliff, who had lately come to Olney. These ministers, partly by reflection, and partly by reading the works of President Edwards, Bellamy, Brainerd, &c. had begun to entertain doubts concerning the Pseudo-Calvinistic system, or rather to be satisfied that it was antisciptural.

The new system has been strangely /misunderstood and misrepresented. It has been supposed to be not so far removed from Arminianism as the old one was. This is a great mistake.

It maintains, that election is eternal, personal, absolute, and unconditional; that the peculiar blessings of redemption, purchased by the death of Christ, are limited to the elect only, every one of whom shall certainly enjoy them; that mankind are so universally and totally depraved, that they cannot be brought back to God without the drawings of the holy Spirit; that the special operations of the Spirit are invincibly efficacious, and cannot be frustrated by the rebellious will of man; and that all who are truly regenerated shall persevere in grace until it terminate in glory. In fact, the new system is little more than a revival of the old Calvinism, which subsisted before the time of Hussey and the other founders of Pseudo-Calvinism.

In December, 1776, he married a young woman, of respectable family, named Gardiner, a member of the church. His income from the church and congregation, and other sources, being very slender, and his little property gradually diminishing, he set up a school by the advice of his friends, in April 1779, which he hoped would answer if he could procure about twenty children. But the free school being open to all the parishioners, he had only seven or eight scholars, and therefore relinquished his school in April, 1780.

Having had four children in less than four years, he now found himself under the necessity of informing the church that his salary was insufficient for his subsistence. It was, therefore, a little increased. The people do not appear to have been parsimonious towards him; but they were poor: and so great was his affection for them, that, though his talents, which his obscure situation could not conceal, might have commanded a far more comfortable situation, in a worldly point of view, he was determined to continue with them as long as he could gain a subsistence for himself and his family. He was not, however, without great discouragements. One member of the church, and two or three of the congregation, were dissatisfied with his preaching; real religion appeared to be at a low ebb; private meetings were with difficulty kept up; and very little was said of edification under the word. All these things, united with what he deemed the unkind behaviour of a few of his friends, greatly affected him; and, in the spring of 1781, he was brought down by sorrow, and by sickness, almost to the grave.

The church at Kettering had been destitute of a pastor from August, 1779. Mr. Fuller had preached at different times amongst them; and his character and talents were held by them in the highest estimation. A correspondence was kept up between him and Mr. Beeby Wallis, a deacon of that church; and although Mr. Wallis, and the church at Kettering did not act improperly towards the church at Soham, it could not but be known to Mr. Fuller how great an affection and esteem the former had for him, nor could he avoid feeling a considerable

affection for them. He was therefore under the influence of contending motives. On the one hand, was his love for a people amongst whom he had resided from his early years, and in whose communion he had passed the whole of his religious life; and, on the other hand, were his inability to maintain his family where he was, and the hope of greater usefulness in a more extended field of action. His judgment inclined him to choose the latter; but his feelings, and the strong attachment of his people, inclined him to prefer the former.

In this difficulty, he laid his case before nine ministers at Kettering, who were unanimously of opinion, that it was his duty to leave Soham. In consequence of this advice, combined with other circumstances, he requested the church to expect his departure. He was obliged to summon all his resolution in order to do this. His intention had been suspected some time before. "It seemed to me," says Mr. Fuller in a letter to Mr. Hall, "as if they were for reading my heart by my looks and carriage. One person, who had said much evil against me, came and humbled himself; and this set all my feelings a going in a way of compassion. I wept some hours after he was gone, till I could scarcely weep any longer. I had many outgoings of heart to the Lord for direction. At length we had a church meeting, July 12, 1781. I was distressed, not knowing what to do. However, I ventured to desire the church to expect my departure from them in three months. The place was a Bochim! I can only say, I was utterly overcome. However, I then told them I was resolved, if I knew it, to do right. If any of them could prove it wrong for me to depart, I would not do it, be the consequences what they might. I said, that I did not desire to be my own judge, but was willing to submit to be determined by any two or three honest, judicious, impartial persons. The next Lord's day they consulted, and proposed to accept this plan. I was agreeable; and did not desire them to confine themselves in the nomination to ministers. They, however, nominated three ministers, who had not, that we knew of, heard of our case, and who, therefore, could not be prepossessed. I acquiesced; and proposed, as we could not have an interview with them, that the church and I should each write our tale, and should each sign the other's letter. I was desired to write mine first. I did so, and read it to them last Lord's day. A few expressions to which they objected, I corrected: they then acknowledged it to be a fair and candid relation of facts, but, I think, gave over answering it, or writing any thing on their part. And now the whole design of settling things by arbitration seems by them to be dropped. Poor hearts! they say, 'We wish you would stay, and let us have no writing about the matter.'

"Since I have given them this notice, I have been at times very unhappy; sometimes I am afraid lest, after all, I should

displease God in it, and that, though the way in which I go may seem right to me, the end thereof should be death. Not long since I wrote to Mr. Booth for special advice. He says, that mine is a case of right, and that that right respects my neighbour. As such he recommends Matt. vii. 12. as my rule. He advises me to put myself in the church's place, and some other minister in mine, and then to judge impartially, and to act accordingly. I am not quite satisfied how I should judge in such a case. Several of the people will not believe that I shall go, after all. I remain very unhappy, and suppose I shall continue so, at least till the three months are expired, and I either go, or determine to stay."

In a letter to another friend, he writes thus, "I was requested to write my case first; I did so, and read it before the church the following Lord's day. But when they had heard my tale, which they owned to be candid, they despaired of writing, and so the design of settling things by arbitration from that time dropped.

"They have since used measures more powerful: they have tried to draw with the bands of love and prayer. Silent sighs, significant looks, tender carriage, and fervent prayer. Ah! here I lose all my resolution. My heart melts, and I am utterly overcome. O what an arrow pierced my heart about a week ago, when I heard one of them in prayer, with weeping eyes, thus express himself, 'Father, if it be possible, let this cup pass from us.'

"I am a very unhappy man. Oh! would it had never been my lot to have had to undergo the trial of a remove! such things not only kindle my affections, but my fears. I am not without my fears after all, that, if I do remove, I shall sin against the Lord, which, I think, I would rather go softly all my years, in the bitterness of my soul, than do. Truly his favour to me is better than life. On the other hand, I am not without thoughts that I should not offend the Lord in so doing. One day I had a most melting season for about two hours, consisting of many reflections and earnest ejaculations to the Lord. I then thought it seemed right for me to go. Yet, even that thought filled me with fear and trembling. I thus thought; If I go, I am going to take upon me a greater charge than I have hitherto had: That greater charge is attended with proportionably greater obligations to diligence, faithfulness, &c. I thought, that when greater opportunities of doing good are put into our hands, it is but having more talents put into our hands to improve; more souls to be accountable for. These things made me, as I said, fear and tremble."

We have not room here for the case of Mr. Fuller; nor for that which the church afterwards drew up for themselves; nor

for the opinions of the arbitrators ; nor for the advice given by the umpire. Mr. Robinson of Cambridge ; nor for the remarks upon the whole proceedings by Mr. Hall, &c. Suffice it to say, that Mr. Fuller concluded to stop at Soham another year.

In October, 1782, he came with his family to reside at Kettering. In the preceding August, he wrote to a friend as follows :
 “ * * * * The most unfeigned sorrow, I believe, prevailed in almost every heart. For my own part, I found it exceedingly difficult to go on in preaching, and to keep from weeping quite out. I hastened, as soon as worship was over, to get alone, and there to give a full vent to all my sorrows. We had a private evening meeting, which was more trying to me than the day. I saw a spirit in the church in general, which had I seen half a year ago, I could never have left them, come what would, whatever I do now. I went home to my house with a heart full of distress, and my strength nearly exhausted with the work and weeping of the day.

“ The next day, August 12, I devoted to fasting and prayer, and found special outgoings of heart, and encouragement to pray from many scriptures. I scarcely remember such a day for tenderness, and importunity in prayer in my life. Two days after, I felt my spirits all the morning exceedingly depressed ; but I got alone, and found a heart to pray, with, I think, greater importunity than I had done before. It seemed as if I must have my petition granted, or I could not live. The last Sabbath was a tender day, but not like the Sabbath before.

“ Truly, Sir, nothing but the thoughts of an open door for greater usefulness in Christ’s cause, (surely this is not an illusion) and my having been so much engaged to pray for the coming of Christ’s kingdom, could have kept me from dropping all opposition, and yielding to the church’s desire.”

In another letter, he says, “ My mind is not happy, yet not so distressed as it has been. I do hope the hand of God is in all this. I feel a secret longing to have my time, my soul, my all, devoted to Christ’s interest, in some respects different from what I can here .”

How these desires have been fulfilled, let the plains of India tell !

On the seventh of October, 1783, he was set apart to the pastoral office over the church at Kettering. He received a second charge from his revered father, Mr. Robert Hall, of Arnsby, from the last words of Paul to Timothy, *The Lord Jesus Christ be with thy spirit.* Mr. (now Dr.) Ryland addressed the church.

On the second of April, 1792, died his friend, Mr. Beeby Wallis, in whose house some of the most early meetings were held

relative to the Mission to India, and in which the Society was formed

The following Epitaph for him, was written by Mr. Fuller.

KIND sycamore, preserve, beneath thy shade,
The precious dust of him who cherish'd thee :
Nor thee alone ; a plant to him more dear
He cherish'd, and with fost'ring hand uprear'd.
Active and generous in virtue's cause,
With solid wisdom, strict integrity,
And unaffected piety, he liv'd
Belov'd amongst us, and belov'd he died.
Beneath an Allon-Bachuth Jacob wept :
Beneath thy shade we mourn a heavier loss.

Mr. Fuller's first wife died on the twenty-third of August in this year She was an excellent woman.

On the thirtieth of December, 1794, he married his second wife, Miss Ann Coles, daughter of the Rev. William Coles, of Amphill. She was dismissed in May, 1795, from the church at Maulden, to that at Kettering, of which she is now a member. Her affection and prudence greatly contributed to his happiness.

It was in the year 1792. that the Baptist Missionary Society was instituted, in which he undertook the office of secretary ; how laboriously and successfully he discharged the duties of that office for twenty-three years, by long and painful journies, by incessant preaching, and by his admirable writings, our readers must very well know ; but we mean not to enter into particulars of this (confessedly the most important) part of his life, as this will be done hereafter.

The following *extract* of a letter from himself to Mr. Burls, contains a specimen of his persevering labours in this great work, in which he spent so many years of his valuable life, and in which that life was at length sacrificed !

Kettering, May 11, 1814.

“ I have much journeying before me ; first to Olney and Bedford next week ; then to the association at Leicester, in Whitsun-week ; then into Essex, on June 6th, where I must be at a Missionary Meeting of that county, at Bocking, on June 8th, and collect what I can between that and our London Annual Meeting, which I suppose is on Wednesday, 22d of June ; then I must return and be at Kettering by the 26th. which is our Lord's supper day. Then I must set off, and be out all July in the North of England, *viz.* the first sabbath at Liverpool, second at Manchester, third at Leeds, fourth at Newcastle, and fifth at Hull. May the Lord strengthen me for these labours !

Affectionately yours, A. F.

We hasten to the concluding part of his life. The following is an extract of a letter, dated October 20, 1814. to a young lady, member of an Independent church, who resides not far from the

borders of Wales : "It was addressed," says she, "in his own kind words,—to the child. Every line of his letters was valuable to me ; so also was his blessing, which, when he took leave of me last at * * * *, he laid his hand upon my head and gave me. May that prayer be heard and answered. Amen."

"Kettering, Oct. 20. 1814. * * * * * On my return from London to Kettering, I had a very serious attack of an inflammation in the liver, from which I have not yet recovered. (This attack was after his morning sermon, on Lord's day, September 4. He was unable to attend in the afternoon.) I have preached only twice for the last five or six weeks, but am gradually, though slowly, recovering. Since I was laid by from preaching, I have written out my sermon, and drawn up a memoir, for my dear brother Sutcliff, which is just gone to press. Your partiality for the memoir of dear Pearce, will insure me one reader, at least, for that of Sutcliff. I hope the great and good Mr. Charles (of Bala) will find some one who will do justice to his memory. Mrs. Sutcliff died on the 3d of September, less than eleven weeks after her husband. Death has swept away almost all my old friends ; and I seem to stand expecting to be called for soon. It matters not when, so that we be found in Christ."

In March, 1815, his death evidently drew near. He was, however, at the ordination of Mr. Mack, as pastor over the church at Clipstone, twelve miles from Kettering, on the twenty-ninth of that month, and addressed the people from 3 John, 8. His last sermon was preached in his own pulpit on Lord's day afternoon, April 2.

In a letter to a friend at Kettering, who was prevented by illness from visiting him, he thus writes, April 19, "I am ordered to go next Monday for Cheltenham. I should be happy to come and see you before I go ; but whether the weather and my affliction will permit, I know not. When I shall return is uncertain. The Lord's supper must be suspended. My times are in the Lord's hand : but to me all is uncertainty."

In prospect of his dissolution, he wrote to Dr. Ryland the letter which appeared in our number for last month.

On the afternoon of the same day, he told a deacon of the church, that his bodily depression was so great, that he appeared to himself as if he could not live. His friend replied, "I do not know any person, Sir, who is in a more enviable situation than yourself ; a good man on the verge of a blessed immortality." He modestly acquiesced. He then lifted up his hands, and exclaimed, "If I am saved, it will be by great and sovereign grace," which last words he repeated very emphatically—"by great and sovereign grace."

His dear friend, Mr. Burles of London, saw him the day before his death ; but, on account of his almost unintermitted bilious vomitings, with which he had been afflicted for some days, he could scarcely speak to him.

A few days before this, he said to his son, Mr. John Fuller, "All misery is concentrated in me." "Bodily misery only, I suppose, father?" answered he. "Yes," said he, "nothing else."

On the morning of the Lord's day on which he died, he said to one of the family, just loud enough to be heard, "I wish I had strength to worship with you." From eleven till about half-past eleven of that morning, he was engaged in fervent prayer. He sat up in bed, and, at the close, fell back, and in five minutes expired. His daughter, Mrs. Levet, distinctly heard the words, "Help me," whilst he was praying. His hands, at his death, were clasped as in prayer.

Thus expired Mr Andrew Fuller; a man, unpolished in his manners, but kind and benevolent in his disposition; who paid no reverence to greatness, unless it was accompanied by goodness; who would have exercised all the faithfulness of a Luther to an irreligious Henry; but who behaved with all the sweetness of a Melancthon, or a Sutcliff, to the bruised reed, and the smoking flax; a man, in whom the intellectual vigour of a Johnson, was united with the indefatigable industry of a Gili; and whose name will be transmitted to the latest posterity, in union with those of Carey, and the other chieftains of the Indian band.*

LETTER FROM DR. FULLER TO DR. RYLAND.

In prospect of his dissolution, Mr. Fuller thus wrote to Dr. Ryland.

Kettering, April 28th, 1815.

MY DEAREST FRIEND,—We have enjoyed much together, which, I hope, will prove an earnest of greater enjoyment in another world. We have also wrought together in the Lord's vineyard, and he has given us to reap together in a measure in his vintage. I expect this is nearly over; but, I trust, we shall meet, and part no more. I have very little hope of recovery; but I am satisfied to drink of the cup which my heavenly Father giveth me to drink! Without experience, no one can conceive of the depression of my spirits: yet I have no despondency.

* Since writing the above, we have received the following extract from the minutes of the British and Foreign Bible Society:

May 22, 1815, this committee learn, with deep regret, the decease of the late Rev. Andrew Fuller, Secretary to the Baptist Missionary Society; and, impressed with a sense of the valuable services rendered by that excellent individual, in promoting the translation and publication of the Scriptures in the East, desire to unite their condolences, on this afflictive event with those of their Baptist brethren, to whom he was more particularly allied; and of the Christian world, by whom his memory will deserve to be held in affectionate and grateful veneration.

I know whom I have believed, and that he is able to keep that which I have committed to him against that day. I am a poor guilty creature ; but Jesus is an Almighty Saviour. I have preached and written much against the abuse of the doctrine of grace : but that doctrine is all my salvation, and all my desire. I have no other hope of salvation, than what arises from mere sovereign grace through the atonement of my Lord and Saviour : with this hope, I can go into eternity with composure. Come, Lord Jesus ! Come when thou wilt, here I am ; let him do with me as seemeth him good ! If I should never more see your face in the flesh, I could wish one last testimony of our brotherly love, and of the truth of the Gospel, to be expressed by your coming over and preaching my Funeral Sermon, if it can be, from Rom. viii. 10. I can dictate no more ;

But am, ever yours, very dear Sir,

ANDREW FULLER.

OBITUARY NOTICES.

Fatal accident. The Rev. Alexander M'Gowan, late minister of a Baptist church in N. Jersey, having left his charge in that State, was moving with his family in order to settle in the state of Ohio ; when within a few miles of the place, his horses took a fright and overset the waggon in which he was, and so injured him that he expired in 24 hours !

Mr. M'Gowan was a humble pious Christian, and an evangelical preacher.

Died in Aurelius, (of a fever) on the 13th of September last, the Rev. David Irish, pastor of the Baptist church in that place. His faithful, and affectionate services will be long held in grateful remembrance.

Elders Solomon Brown, and P. Holcomb, in that vicinity, have also deceased within a few months past.

Died suddenly in Brintwood, N. H. on the 4th of Nov. Rev. Samuel Shepard, aged 77, for many years the much esteemed and faithful pastor of the Baptist church in that place.

Died in Providence in November last, greatly lamented, Mrs. Margaret, widow of the late Rev. James Manning, D. D. first President of Brown University. Mrs. Manning possessed a mind highly improved by education and reading, and enriched by a thorough knowledge of the doctrines of christianity, by which her whole conduct in life appears to have been influenced and governed. Her amiable disposition, and highly polished manners, rendered her an interesting friend and companion. Her uniform piety gave the fullest evidence that she was what she professed to be, A REAL CHRISTIAN.

EVANGELICAL TRACT SOCIETY.

On May 30, this Society held its annual meeting in Boston, when the following Report was read and accepted.

AT the present period of the world, which is big with the most important and interesting events to states and kingdoms, when kings and counsellors are assembling to consult on temporal concerns, it is peculiarly pleasing to notice the numerous associations and united exertions of Christians for extending the knowledge of the truth as it is in Jesus. The christian world has recently been awakened from long slumber. The benighted state of the heathen, and the broken, dispersed, persecuted, condition of the descendants of Abraham, have made powerful and successful appeals to the bosom of Christian benevolence. As the Master wept over Jerusalem, so his disciples have wept over their perishing fellow-men, and their prayers and alms have found acceptance with the Lord. We witness the happy result. Pious missionaries of the cross are unfurling the banner of Jesus in Asia, in Africa, and in the frozen regions of Greenland. The Divine word has free course, by being permitted to speak to men in their various languages. Translations of the Sacred Oracles are rapidly progressing, and the period perhaps will speedily arrive, when the knowledge of the Lord shall fill the earth, as the waters cover the sea. To usher in this long desired period, benevolent institutions have been greatly multiplied in our country for the last twenty years. In addition to Bible and Missionary Societies, it was judged expedient to form the *Evangelical Tract Society*, whose object was, gratuitously, to circulate in small pamphlets, an illustration and defence of vital godliness. Since the institution of this Society, in 1811, about twenty thousand tracts have been given away. Nearly six thousand have been purchased by the Committee since our last annual meeting, and six hundred more have been presented by Mr. Henry Homes, one of our board.

The Branch of our Society in Newton and Brookline continue their exertions, and have just transmitted twenty-eight dollars, 75 cents, to increase our funds.

As the situation of the world presents encouragement for great and increased exertions, in every religious department, it is peculiarly desirable, that measures may be adopted to enlarge our plan, and extend the sphere of our operations. For this purpose, your Committee recommend, that our annual meeting be altered to the 3d Wednesday in July, and that a sermon be preached, and a collection taken, to increase the funds. Also, that subscription papers be opened, and donations solicited. From the funds so raised, larger editions of tracts might be printed, and in addition to what we circulate gratuitously, great numbers might be sold to our churches, to Cent Societies, and others, at a very reduced price, for circulation in their own vicinities.

Experience testifies the good effects of circulating, in large quantities, these compendious statements of truth. They find admittance into all parts of our country, and are like bread cast upon the waters, which will be returned with abundant increase, though it should be after many days.

Finally, the Committee feel encouragement to prosecute the object in which we are engaged. Since our institution, many other tract Societies have been formed, which are contributing their assistance in the good work. These various streams, by uniting their influence, may, by the Divine blessing, create a powerful current to sweep error and vice from our land.

We are required by the Scriptures not to be weary in well doing. Let us then be excited to abound in every good work, for herein is the Lord glorified, when his people are enabled by grace to bear much fruit.

Per Order,

E. LINCOLN, Sec.

The Society heartily concurred in the plan of extending their operations, and it is earnestly hoped that churches and individuals will cheer-

fully furnish the means which are requisite for this object. It was agreed that a subscription paper be opened and lodged with the Secretary, to receive donations from the benevolent.

The following persons were chosen officers for the ensuing year, viz.

Rev THOMAS BALDWIN, *Pres.*
 MR. E LINCOLN, *Sec.*
 MR HEMAN LINCOLN, *Treas.*

Rev. Lucius Bolles, Rev Wm. Gammell, Rev. D. Sharp, Rev. J. M. Winchell, Rev J. Grafton, Mr H. Homes, Mr L. Farwell, Mr. A. Hayden, Mr. Amos Smith, Dea. N. W. Williams, *Committee.*

NORFOLK MISSIONARY SOCIETY.

On the 15th of August, ult. a number of ministering brethren met at Medfield, for the purpose of forming a Missionary Society, for said county. A Constitution was agreed upon, and the following officers chosen :

Rev. Joseph Grafton,	<i>President.</i>
„ Stephen S. Nelson,	<i>Vice-President.</i>
„ Charles Train,	<i>Cor. Secretary.</i>
„ William Gammell,	<i>Rec. Secretary.</i>
Mr. Benjamin Colburn,	<i>Treasurer.</i>

The following persons were chosen Trustees :

Rev. William Williams,	Dea. William Blackington,
„ Joel Briggs,	„ Elijah Corey,
Mr. Aaron Thayer,	„ Levit Hewins,
„ Friend Crane,	„ ——— Fay,
„ ——— Chase,	Mr. Josiah Cooledge.

N. B. This Society is styled, "The Baptist Missionary Society, for Norfolk County and Vicinity, constituted for the promotion of Missionary objects, either Foreign or Domestic."

SALEM BIBLE TRANSLATION AND FOREIGN MISSIONARY SOCIETY.

The Treasurer of the Salem Bible Translation and Foreign Missionary Society, acknowledges the receipt of the following collections, since the statement in volume 4th, page 223, of our Magazine.

		<i>Am't bro't up,</i> 31,50
Collected by Mr. L. Eaton, of South Reading.	From J. Hooper, Jr. do.	3,00
	do. B. Dodge, do.	1,00
	do. J. Bailey, Weare,	1,00
	do. A W Bailey, do.	50
	do. Clark Bailey, do.	50
	do. Daniel Bailey, do.	1,00
	do. James Lull, do.	31
	do. Miss Attwood, do.	1,00
	do. a female friend to Missions, Amherst,	2,00
	do. Contrib. at Milford, on Lord's day, Sept. 17,	14,35
	do. George Evans,	3,00
		35,66
From 2 females, \$2 each,	do. Baptist Ch & Con. at Sedgwick,	16,33
do. Lilly Eaton,	do. J. Seavy, Sedgwick,	1,00
do. Jonas Evans,		
do. Ruth Walton,		
do. Ebenezer Walton,		
do. Thomas Woodward,		
do. a female friend to Mis.		
		31,50
Collected in N Hampshire, by Mr George Evans.		
From William Durrah, Greenfield,		
do. F. Dodge, N. Boston,		
do. Sol. Dodge, do.		
		\$ 76,49

BOSTON BAPTIST FOREIGN MISSION SOCIETY.

Statement of Subscriptions and Donations, received since May 26, 1815.

1815. June 1.	From Joseph Bumstead, - - - -	\$2,00
	from F. Society, Pittsfield, (Mass.) by Mrs. Francis,	13,01
5.	from Sally Alexander, - - - -	50
July 3.	from Col. Stephen Dana, Newton, - - - -	25,00
	from Johnson Chase, - - - -	5,00
11.	from Josiah C. Ransford, - - - -	2,00
19.	from Philip Brown, Hopkinton, (N. H.) - - - -	50,00
27.	from Female Friend, by Rev. Mr. Homer, Newton, for the translation of the Bible, under the super- intendence of Dr. Carey, - - - -	36,00
August 2.	from unknown friend, (in Conn.) by Mrs M. Grew,	5,00
12.	from several Ladies, by Mr. Crane, Canton, - - - -	7,00
29.	from Female Friend, for the translation of the scriptures in India, - - - -	10,00
31.	from Boston Female Society for Missionary Pur- poses, by Miss Mary Webb, for the translation of the holy scriptures, - - - -	60,00
Sept. 1.	from Female Friend, by Mr. N. Hill, - - - -	3,00
	from Friend in Reading, for translations, - - - -	2,00
15.	from several Sisters, in Randolph, (Mass.) - - - -	15,00
18.	from Nathaniel Ripley, - - - -	3,00
20.	from Baptist Church and Society, in Chelmsford,	8,00
21.	from Female Society of Methuen, for translations, by Charles O Kimball, - - - -	12,18
22.	from Female Mite Society of Sullivan and Gilsum, (N. H.) - - - -	11,81
October 2.	from Sisters in Goffstown, - - - -	2,00
	from Weare Female Cent Society, - - - -	14,26
10.	from Female Friend, in Canton, by Mr. Crane,	2,50
11.	from Rev. Mr. Grafton, - - - -	2,00
	from Female Mite Society, Medfield, - - - -	22,62
	from Rev Mr. Sharp, - - - -	5,00
30.	from Boston Female Society, for Missionary Pur- poses, by Miss Mary Webb, - - - -	135,05
Nov. 2.	from N Hampshire Dublin Society, auxiliary to the Baptist Board for Foreign Missions, by Dea. Benjamin Prescott, - - - -	110,00
8.	from Dea Aaron Hayden, - - - -	2,00
14.	from a Friend, by Rev. Mr. Sharp, - - - -	10,00
	from Dea. Jacob Hiler, - - - -	5,00
	from Collection at Dr. Baldwin's Meeting-house, when he preached the annual sermon, - - - -	125,05
17.	from a Friend, by Dr. Baldwin, - - - -	2,00
	from Sales of Reports, &c. - - - -	50
	from Abiel Fisher, Danville, - - - -	2,00
	from 2 Friends, per Elder Collier, - - - -	2,00
	from unknown Friend, for circulating the gospel in India, per Mr. E. Lincoln, - - - -	25,00
	from do for support of Messrs. Judson and Hough, per E. Lincoln, - - - -	10,00

JAMES LORING, Treasurer.

\$747,48

LEGACIES.

WE have the pleasure of announcing to the friends of the missionary cause, that the following legacies have been left for Foreign and Domestic Missions.

The Rev. N. Kendrick of Middlebury, (Vt.) under date of October 18th, to the Editor, thus writes: "We had \$500 *willed* the Society, for the benefit of the Foreign Mission, last year, by a man who has since deceased. It may be two years before the money will be paid into the Treasury."

The Rev. Mr. Train of Framingham, under date of Nov. 6, writes as follows: "A gentleman has called upon me from Hopkinton, informing me, that he is appointed executor of the Last Will and Testament of Susan White, lately deceased in that town, who has bequeathed all her property, (after paying her just debts,) supposed to amount to about \$500, to the Baptist Domestic Missionary Society."

These examples seem to say to others, who have property, and no immediate relations who need their assistance, "Go thou, and do likewise."

 DONATIONS.

The Treasurer of the Massachusetts Baptist Missionary Society acknowledges the receipt of seventy dollars in a letter from an unknown friend, of which the following is an extract.

"Sir, I inclose to you in this letter twenty-five dollars for the purpose of printing and circulating the gospel in India; and twenty-five more for the purpose of assisting faithful missionaries to go to the back settlements of our country, to warn the inhabitants to flee from the wrath to come, and escape to Jesus that their souls may live. I also send ten dollars for Elders Judson and Hough, and ten for the Education Society.

Through the grace of God, I would humbly hope, I have been led in some degree to view the importance of my fellow beings possessing the invaluable treasure of the gospel; and of its being applied to the souls of men by the renewing influences of the Holy Ghost. O that the God of all grace would cause light and truth to break forth upon the right hand and upon the left, that all nations may know his saving grace, and feel his life-giving power. May the Father of mercies grant it, through the prevailing merits of Jesus Christ our Lord. Amen."

From a friend to the cause of Jesus.

The Chairman of the Massachusetts Baptist Education Society has the pleasure of acknowledging the receipt of *seven hundred dollars*, communicated to him, by a pious generous Friend, to be employed at his discretion, in assisting young men of piety and talents in acquiring an education, to qualify them for more extensive usefulness in the gospel ministry.

ORDINATIONS.

AT Catskill, on the 9th of June, 1813, Brother John M. Peck, to the work of the ministry. Elder Hervey Jenks, (late of Hudson,) delivered on the occasion a very judicious and impressive discourse. Elder William Stuart offered up the ordaining prayer, Elder Hezekiah Pettitt gave the charge; Elder Jenks also gave the right hand of fellowship, and Elder Mack made the concluding prayer. The services were attended in the Presbyterian Meeting-house, which was politely offered for the purpose, by their pastor, the Rev. Dr. Porter; and were performed in that solemn and decent manner which gave pleasure to a numerous and respectable audience.

At Lebanon, (Conn.) June 7th, 1815, Brother Daniel Putnam, to the work of the ministry. The sermon was delivered by Brother Jonathan Goodwin of Mansfield, from Psalm cxlv. 11. the ordaining prayer was offered up by Brother William Witter; the charge was given by Brother J. Goodwin; the right hand of fellowship was presented by Brother William Palmer, and the concluding prayer, by Brother E. Robbins, of Hartford.

Ordained at Waterford, (Maine) June 8, 1815, by the Baptist Church in that place, brother Josiah Houghton, to the work of an Evangelist. Sermon on the occasion, by Elder John Tripp, of Hebron, from Genesis iii. 24; the ordaining prayer was offered up by Elder Reuben Ball, of Bridgton, Elder James Hooper, of Paris, gave the solemn charge, Elder Tristram Jordan, of Denmark, gave the right hand of fellowship, and Elder Joseph Roberts, of Pejepscot, made the concluding prayer. The Rev. Mr. Ripley's Meeting-house was obligingly opened for the service, and the audience was respectable and solemn.

Ordained at New-York, June 13, 1815, in the Baptist Meeting-house, Fayette-Street, Brother William Pearce to the work of the ministry. The service was conducted as follows: Hymn; prayer, by Brother Woodbury, of North Carolina; sermon, by Brother Daniel Sharp, of Boston; hymn; confession of faith, by Brother W. Pearce; ordination prayer, by Brother John Stanford; charge, by Brother John Williams; right hand of fellowship, by Brother Daniel Hall; concluding prayer, by Brother W. Rogers, of Philadelphia; hymn.

Ordained on the 15th of June, 1815, Rev. Abiel Fisher, at the call of the Baptist church in Brandon, Vt. Mr. N. Kendrick of Middlebury, made the introductory prayer, and preached on the occasion from Jer. i. 7. Mr. Clark Kendrick, of Poultney, offered up the ordaining prayer, Mr. Green of Cornwall gave the charge, Mr. Haynes of Middletown gave the right hand of fellowship, and Mr. Harrington of Pittsford made the concluding prayer.

On Thursday, June 15, 1815, the Rev. Enoch Brown, to the work of the gospel ministry, in the church of Christ in Dudley,

(Mass.) An appropriate and animating sermon was delivered, by Rev. Zenus L. Leonard, of Sturbridge; the consecrating prayer by Rev. James Grew, of Pomfret; the charge was delivered by Rev. Samuel Waters, of Sutton; the right hand of fellowship, by the Rev. William Bentley of Worcester; and the concluding prayer, by the Rev. Isaac Dwinell, of Ward.

On Lord's day, August 13, 1815, the Rev. John Sisty was ordained to the full office of the christian ministry, in the Baptist meeting-house of Mount Holly, Burlington County, (N. J.) The solemnities were as follows: Introductory prayer, Questions, &c. charge, concluding prayer, and benediction, by the Rev. Dr. Allison of Burlington. Sermon from Colossians i. 28. "WHOM WE PREACH." Ordaining prayer, and right hand of fellowship by the Rev. Dr. Rogers of Philadelphia. The congregation was numerous, orderly, and seriously attentive, and the whole proceedings highly impressive. "The LORD being in his holy temple, all the people kept silence before him."

The immersion of Believers supported by Dr. Gregory.

Having spoken of the institution of the christian Sabbath, in commemoration of the Saviour's resurrection, he adds; "Thus again with respect to *Baptism*: as a christian ordinance it was instituted after the resurrection of Christ. None were to be baptized *except they believed*. "If thou believest with all thy heart," said Philip to the Eunuch, "thou mayest" be baptized. This antecedent belief included both the crucifixion and the *resurrection* of Jesus; and the *primitive mode* of administering baptism, aptly represented both, agreeably to the language of Paul,—"Buried," &c. Col. ii. 12. [Vol. i. p. 223, Let.

ON THE DEATH OF THE
REV. ANDREW FULLER,

Late Secretary to the Bap. Miss. Society, (Eng.)

[God

SIMEON of old the temple sought,
And in his arms the Saviour caught:
"Lord, I have seen thy grace,"
The saint exclaim'd, with rapture
As from the altar he retir'd; [fir'd,
Then left the world in peace.

Yet not despair—your Champion's
Forever lives.—Adore his rod,
And bow before his throne.

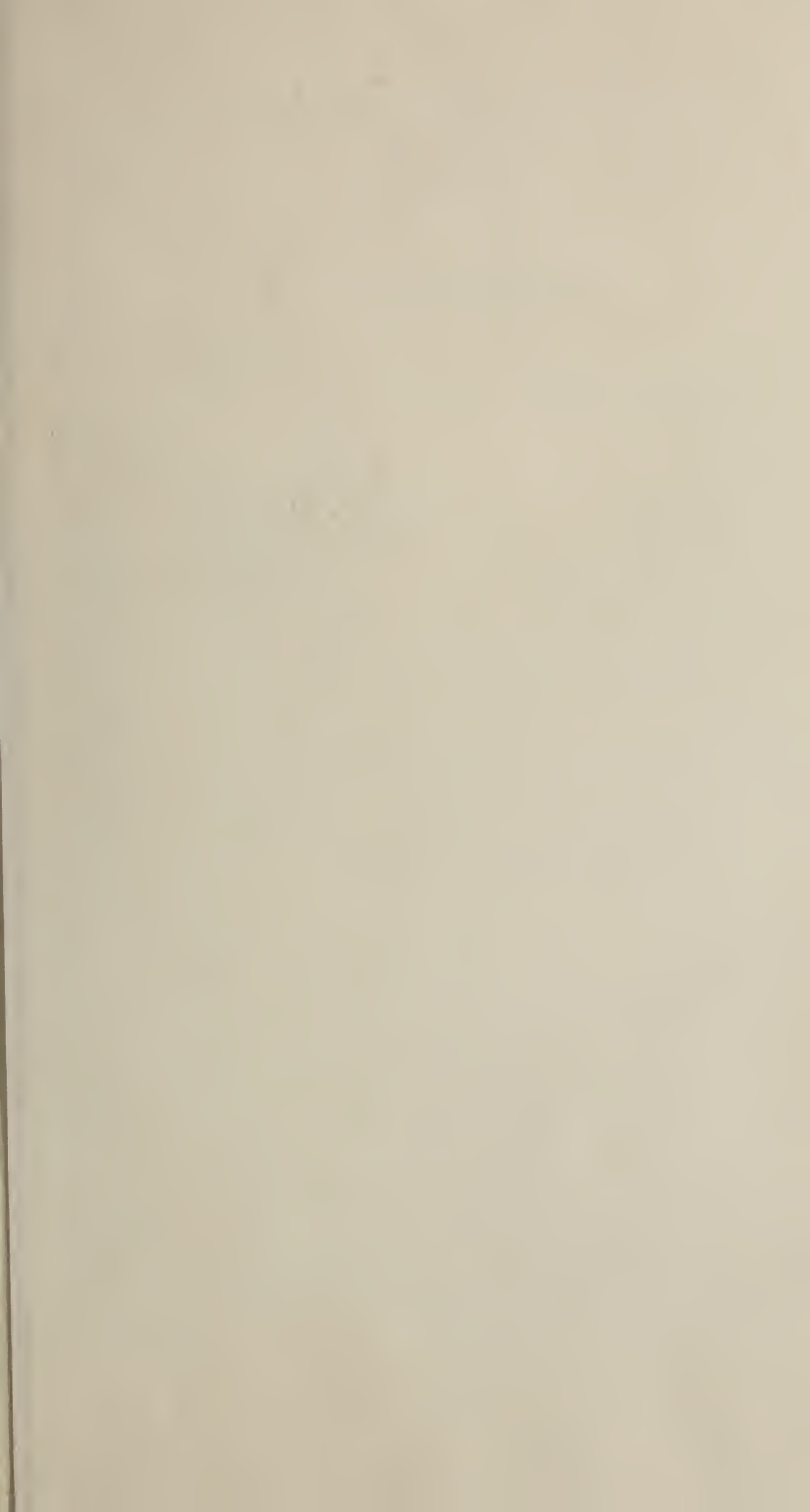
So Fuller sunk—How keen the blow,
Say, mourning Church, whose sorrows
Around your pastor dead:— [flow
Friends, who enjoy'd his counsel, say
What friendship, counsel, torn away,
With his pure spirit fled.

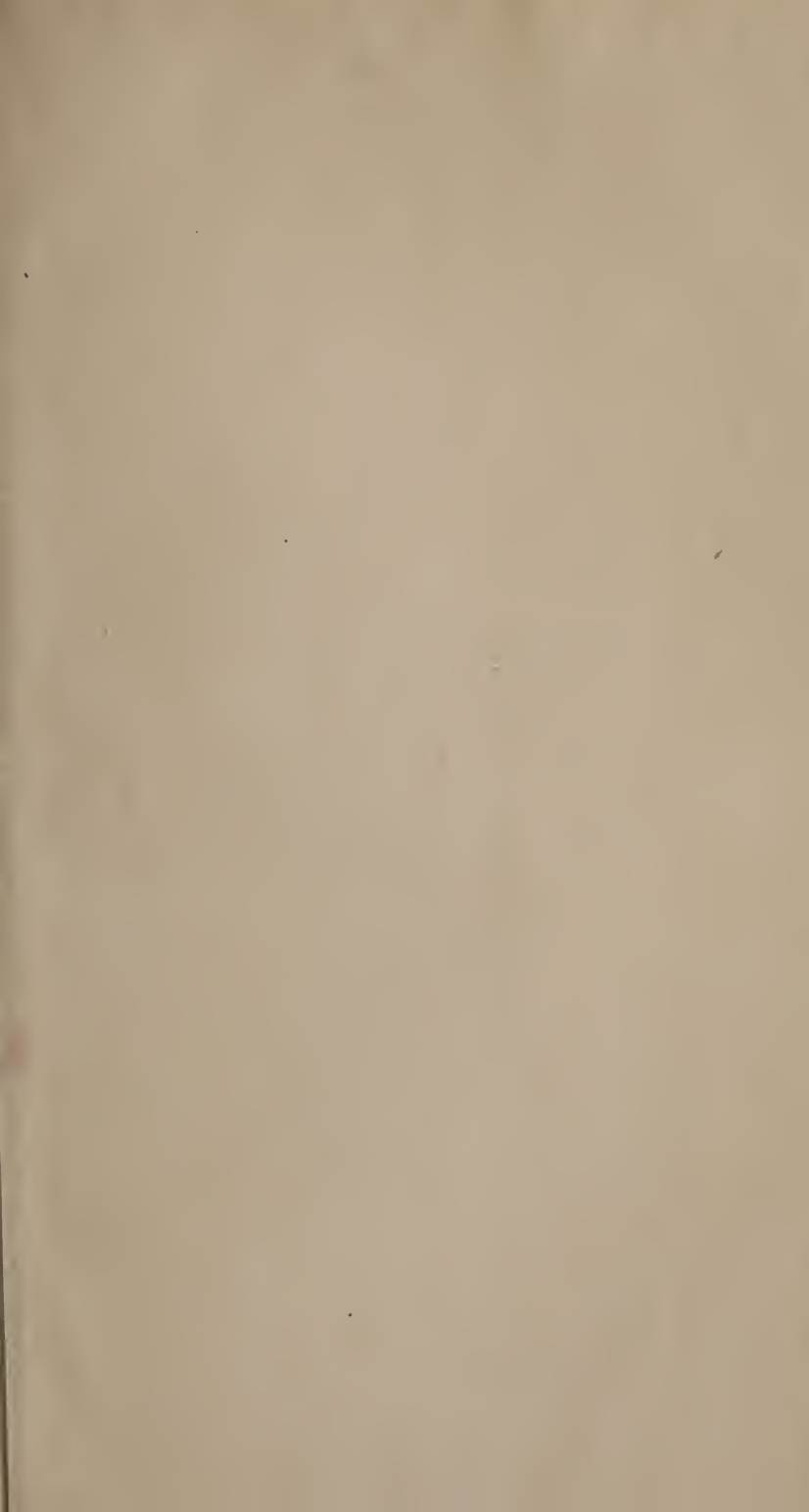
Ask, and he'll other friends inspire,
To track his chariot of fire,
And catch his falling vest:
Then in the Prophet's footsteps tread,
Abroad redeeming love to spread,
Till all your sons are blest.

Mourn, India, mourn! your friend's no
Let Ganges weep o'er every shore,
And make your sorrows known:

Muse! take thy lyre—thy strains re-
Forget the sad—the joyful view,—
The Spirit in the skies;
Weep, yet rejoice, for glory shines
Around the grave where he reclines,
And angels watch the prize.

PLORATOR.





THIS BOOK IS LIBRARY ONLY

U 12

B.M.M.

Discarded

6548

For use in Library only

I-7 v.4

Massachusetts Baptist Missionary

Princeton Theological Seminary-Speer Library



1 1012 00317 2725